THE SACRED DOCTRINE OF DIVINITIE, GATHERED OVT OF the worde of God.

Togither with an explication of the LORDES PRAYER.

1599.

A preface to the Chri-ſtian Reader.

ENTRED no ſooner into meditation of ſome preface vnto the preſent booke, but forthwith Maiſter Dudley Fenner, *of moſt happy and worthie memorie, ſtood before me. In whoſe remẽbrance, as his death renued my griefe: ſo it cõforted me, that after three yeares, as it were the third day, in one of the ſame coũtrie of Kent, in the ſame argument of laying down the whole body of the holy doctrine of God, in the ſame methode and memorielike handling of it, God had as it were, raiſed him vp againe from the dead, for ſupply of ſome of that worthy ſeruice, vnto his Church, which he, if the Lord had added yeares vnto his life, would manifoldly haue performed. For cõſidering the forreſtlike largeneſſe of matter it handleth and ſmal rowme the ſame is imparked, and the good order euery doctrine ſtandeth*

in before the reader, ranged with others either going before & cõming after, as superiours and inferiours, or siding it and walking hand in hand, as sisters & cõpanions: it seemed to me, that this treatise was like to be a seed, that by the hand of the printer being cast vpon the field of our coũtrie, might in good time bring vs home an harueſt, that might yeeld honor to God, and edification to his Church, which is the principall: and in the second place some honeſt credit, not altogether to be deſpiſed, vnto this our countrie of Kent, whilſt it going before the moſt of other the Shires & Counties of the Land in bleſsings of outward fruitefulneſſe and wealth, ſhould not be found behinde all others, in the fruits of the Spirit, wherwith mens hearts, yea the Lord himſelf (after a

Iu lic. 9. *ſort) is reioyced. And in it me thought I ſawe ſome gratious bluſh and good reſemblance of the wiſdome, which Solomon ſpeaketh of. For as by writing ſhee* lifteth vp

Prou. 8. her voice, *ſo by conuenient, orderly & eaſie maner of hãdling the doctrines of God, ſhe* ſtandeth in the toppe of the higheſt

places,

places, *where all wayfaring men that are ſtrangers in our countrie, taking their voyage towards mount Sion, may vnderſtande what is ſaid vnto them. From thence ſhee* ſteppeth to ſet her ſelf in the place or mother of wayes: *wher one way cutting it ſelfe into many, greatly hazardeth the wayfaring man, vnleſſe there be one, as it were, with the finger to point vnto him, which is the right and ready way. Approching vnto the citie of the heauenlie Ieruſalem, from whence ſoeuer he cometh Eaſt, Weſt, North or South, and to whatſocuer of the twelue gates of the twelue tribes of our Land: ſhe is there alſo ready* at the gate, in the mouth of the Citie, *to tell him, what ſtreat he ſhall enter, on what hande to turne, what lane to goe down. That done ſhe taketh the winges of the morning, and fearing the frailty of men, leaſt they ſhould not ſee their happineſſe, when it is before them, or that they ſhould not diſcerne of it, when they touch it, or ſtumble vpon it: ſhe ſetteth her ſelfe euen* at the very dore *that openeth to the full and perfect poſſeſsion of the* Ezech. 21

promised felicity, saying, heere is the place you seeke after, enter it. This cõmendation, notwithstanding that incõparably it doeth agree to the eternall sonne of God, in his own, and in his Prophetical, and Apostolicall ministerie, as that which is the perfect Iethro of our voyage from Th'ægipt of this world vnto the Lande of the heauenly Canaan: yet may it also not vnfitlie, in some measure, more or lesse, be spoken of the holy labours in this kinde: which by description of the whole doctrine of God, frõ the foundation vnto the loouer thereof, take vs by hande, and entring vs into the way of God, lead vs as it were to all the standinges and Camping places of the children of God, in the wildernesse of this world, vntill hauing cast away either weapons or walking staues, we shall set vs downe in th'endles peace and rest of our God. A labour as at no time vnseasonable, and in no place vnworthy of a good welcome: so in these dayes, and especially in our countrie, it is worthy of all good entertainment. For beside that there are to many sectes and schismes: there are also diuer-

uersities of iudgments, in one and the same sort, both which be in danger, the former of schismes to grow to heresies, the latter from some difference of iudgement, to bee sorted and sected altogether, if by such treatises as this, which shortlie, and, as it were vnder one sight, lay forth the sound doctrine of all the maine, & meane, principall, and secondarie pointes of our most holy faith, the iudgment of men be not either called home, where it is broken out, or stayed where a breach is begun. And albeit th'excellent vse hereof may clearly appeare to euery one that hath but halfe an eye to looke with: yet is there that opposition in the world against all good endeuours of the seruauntes of the God of heauen, that this also is not vnlike to fall into some riflers hands, which will doe the vttermost of his wretched endeuour, to despoile it of the garmentes of comelines, whereby the Lorde would set it in the good grace & well liking of his children. If (happelie) it be said, that it is therefore fruitles, because it is a doing of a thing that is alreadie done, by a worthy workeman of the Lord

Maister Dudley Fenner, it were sufficient answere, that the same is made English, which before was Latine, and brought into the artificers shop, which was before in the studies & closets of the learned alone, which deserueth praise at the handes of a thankful Reader. It is more then sufficient answere, that he hath brought Mr Fenners booke, for helpe of memorie, into a great deale smaller rowme. But I am and haue bene of that acquaintãce & priuitie with the Gentlemen these many years, that I am able before God, and in trueth to professe, that before he euer sawe M. Fenners booke, he had written & finished this; with such grace, as I, louing him before, did euer sithence reuerence him, for the graces of God bestowed vpon him. And therefore as the Lord gaue Maister Fenner the honour to be first; so he would not let him haue it so farre, as to be alone. And notwithstãding th' authors both modestie, and wisedome is such, as he would not haue passed by the aduantage of a further garnishment of his worke, by M. Fenners labours: yet whosoeuer shall peruse the

the booke diligentlie, ſhall eaſilie perceaue, that hee hath for the matter, a ſtock of his own, and for the forme & maner of deliuerie of it, art and cunning of his own, to haue finiſhed ſome commendable worke in this kind, if he had had no ſuch paterne before his eyes. Which beeing well conſidered, will ſtop the mouth of ſome others, which ſnatching vp the wiſe Prouerbs, as of a man not medling beyond his ſlipper: *and a* Carpenter not dealing but with his chippes: *will bee ready, fooliſhlie to throw them, they know not where, nor at whome. And for my parte, I am of that iudgement, that it is ſo farre from beeing vnmeet for a Gentleman of the Innes of the Court, to deale thus in theſe holy ſtudies; that I could wiſh of the Lorde, that the Noble men of the Court it ſelfe, and all others whoſe wits are either by nature, or education more pregnant, would fine & file them vpon ſuch endeuours as theſe are. So ſhould they fit themſelues not only to paſſe frō the Princes Court into the Lordes owne Court, there to raigne for euermore; but ſhould able them-*

ſelues

ſelues ten thouſand times better to all honorable ſeruices of their Prince, & Countrie, in a wiſer and more politique gouernment of the comon wealth, then Machiauel that curſed helhound can furniſh thē of. For beſides many notable draughts of policie, here and there ſcattered throughout the whole Scripture, eſpecially the ſtorie: that one booke of the Prouerbes, as it were the Lords owne Politickes, is able to yeelde more ſound precepts of ſure & ſafe gouernement, then, I will not ſaye Machiauell, but then all the Machiauels in the worlde, when they ſhall haue met vpon their bench, and ſhall haue beaten out their braines about that conſultation. And if it be here aſked, what are you, or who are you, whoſe iudgment in this behalfe the reader ſhould ſo greatly regard. Peraduenture the reader may be ſuch a one, as if I were a mā of ſome marke, with my word I ſhould carie him away, although I brought no reaſon: if of no note at all, hee would not beleeue mee, although I ſhould come vpon him with neuer ſo good reaſon. Therefore concealing my name, in a word I

answere first out of Moses, for whom, when Ioshua was ielous least the gift of Propheſie, & of the declaratiō of the will of God being common, Moses his Maiſter ſhould be leſſe eſtemed: he anſwered, would to God that all the Lords people were Prophets, whyleſt the Lorde ſhould beſtow his Spirit vpon them. *Example hereof we haue in Ezechias raigne, one of the godlieſt and moſt renowned Kings that euer raigned, whoſe gouernement was alſo accōpanied with as much glorie and good ſucceſſe, both at home, and abroad, during the whole time of his raigne, as any king whatſoeuer, Dauid only excepted. Nay I needed not, in euery reſpect, to haue excepted* Dauid, *who met with more croſſe handes of the Lord in his Sonnes and ſubiects, then euer did* Ezechias. *And of him to his cōmendation that ſhall neuer die, it is written, that his Courtiers gathered, and ſuted diuers of* Solomons *Prouerbs, in that Prophetical order wherein nowe they are left vnto vs by the holy Ghoſt. And vnles Courtiers will iudge thēſelues vnworthy of the kingdome of heauen,*

Num. 11.

Pro. 25.1

men, there is no cause, why they should esteme it to base or to vnworthie a thing for them to be occupied in: seeing Dauid, Solomō and Ezechias, the most famous Kinges that euer lued, haue no one thing so precious, to garnishe and set foorth their Royall Crowne with, as that their handes beeing taught of God to write some thing to his praise, & edification of his people, the same as a diamond in their princelie Diademes remaineth to all posteritie. Saul also, albeit a wicked man, yet beeing purposed of God to the Kingdome, had this as a principall meanes, to hide from the eyes of the people, the basenesse of his birth, and homelines of his education: that hee was for some small time graced of the Lord with a gift of Prophetie, wherewith beeing ennobled, he was so prepared for the kingdome. But I am ashamed of the iniquitie of these times, that should driue to the proofe of that, whiche prophane and heathnish mē, in the dim & darke sight of their naturall reason, haue both seene and professed, that these cōmon wealthes were most happie, where either Philo-

Philosophers were Kinges, or Kinges Philosophers. And if Scepters were wel guided, when men stoode at the sterne of common wealthes, that stirred them by direction of that shadowe and carcase of Philosophie, that was to be had in their bookes: O howe happilie should they bee menaged, if their course were set at the prescript and cõmand of the word of God, which is the ladie mistres of all true wisedome or philosophie. But I see there would be no end if I should set my self to answere whatsoeuer the crooked wits of wrangling companions might obiect. And therfore assured of the fruitfulnesse of the booke in it selfe, I commend the profite and succes therof to the blessing of God: who only can direct the heartes and handes of men to lay houlde, and make vse of it, aswell for th'increase of their knowledge, as for the prouoking of them to like endeauours. 1. Ianuar. 1589.

The ſacred Doctrine of Diuinitie, gathered out of the worde of God.

Theologie, or, the firſt booke of Diuinitie, concerning God.

Chap. 1. Of God: The Father, the Sonne, and the holy Ghoſt.

Diuinitie is a doctrine of [a] glorifying God, whereof there be [b] two partes, [c] Theologie and Religion.

Theologie is the firſt part of Diuinitie concerning God.

[illegible]

a Gods glorie the end of Predeſtination (both reprobation, Prouerb. 16. 4. & election, Ephe. 1. 5, 6.)
Of the Creation and Adminiſtration of al things, Rom. 11. 36.
Of all benefits obteined in Chriſt, 2 Cor. 1. 20.
Of all our actions, 1. Cor. 10. 31. b 2 Chro. 28. 9. Pſal. 100. 2, 3.
c For the better vnderſtanding of the vnlearned, it may bee diuided thus: Whereof there be two partes, One that entreateth of God: The other of yeelding all duetie to him.

God

God is that infinite [d] perfection, whose being is [e] of himselfe.

The Godhead, notwithstanding the [f] vnitie of the essence, receyueth a distinction of [g] persons.

A person is [h] the Godhead [i] diuersflie [k] subsisting. And [l] sendeth forth, or proceedeth.

Sending forth are those persons from whom another person proceedeth: as the Father & the Sonne. The Father is a person which [m] hath begotten the Sonne.

The Sonne is a person begotten of the Father.

Proceeding is that person which is sent out of the former, namely the holy Ghost, who is the [n] Spirite of them both.

d God is perfection it selfe, that is to say: A most single spirituall nature, Ioh. 4.24. all being essentiall in him, & nothing accidentall, Esa 43.25. The cause of his owne perfectiō & of euery good and perfect gift in other, Iam. 1.17. which perfectiō standeth in an infinitenes of goodnes, Mat. 19. 17. Wisedom, Rom. 11.33. Power, Gen. 17.1. Eternitie, Reu. 1.8. Immensitie, Ier. 23.24. And hath all things of imperfection remoued from it. 2. Tim. 2.13. Tit. 1.2 Iam. 1.13.

e Exod. 3.14. Iohn 8.58.

f Deut. 6.4. 1. Cor. 8.4.

g Hag. 2, 5, 6. Mat. 28. 19. 1. Ioh. 5.7.

h Colos. 2.9. And therefore subsisting from all eternitie.

i Iohn. 1.1. Iohn 5. 31.37. Iohn. 14.16.

k Heb. 1.3.

l Iohn 14.26. Iohn 15.26.

m Iohn 1.18. Col. 1.15.

n Rom. 8.9, 11.

Chap.

Chapter 2. Of the purpose of God.

GOd being thus in his nature and persons most glorious, hath further glorified himselfe by two notes of excellencie which he taketh to him, [a] King dome & Honour. Kingdome is that whereby he dispenseth all [b] thinges [c] according to his

[a] Psalm. 93. Math. 6 10.

[b] The dispensation of God reacheth to euerie thing in heauen and in earth, Psalm. 115. 3. and 135. 6.

Person and liuinge Creature, Psalm, 145. 15. 16. Luc. 12. 6. 7 Action, Actes. 17. 28. Both Great, Dan. 4. 29. 1 Sam. 2. 6. and Small, Math. 16. 29. Prou 16. 1. Yea euen casuall ones, Prou. 16. 33. Exod. 21. 13. Actions of mercy and kindnes, Psalm. 33. 5. and 119. 64. Of Iudgement and vengeance, Amos 3. 6. Lamen. 3. 37. 38. Esay 45. 7. Of chastisement and correction, Psalm. 89. 33. 34. Iere. 12. 3. Heb. 12. 5. 6. And lastlie sinfull and wicked actions, Actes 4. 27, 28. himselfe remaining without all touch of sinne, Iames 1. 13. End, Rom. 11. 36. Cause, 1 Kinges 12. 15. 2 Sam. 17. 14. Qualitie both riches and pouertie, Pro. 22. 2. Honour and low degree, Psalm. 75. 78. Accidence, Prouerb. 16. 3. Psalm. 31. 16. Circumstance of time, Psalm. 31. 16. Actes 1. 7. Place, &c. Genes. 22. 16. [c] Psalm. 115. 3. and 135. 6. By meanes, Iudg. 2. 16 Prouerb. 16. 9. Actes 27. 22. 27. (sometimes meane and slender ones, Amos 5. 9. Ierem. 37. 10 and 50. 45. disappointing the great and mightie meanes Psalm. 33. 15, 16. Eccles. 9. 13.) Without and aboue meanes, Psalm. 33. 17. Deut. 8. 3. Contrarie to all meanes and course of nature, Iosh. 3. 15, 16 and 10. 13. 2 Kinges 20. 10. 11. Dan. 3. 22. 27.

OWR

own freewil. The order wherof, aunſwerable to the relation betwene the perſons thẽſelues, is [d] frõ the Father in the Sonne by the holy Ghoſt: To [e] whõ is attributed the immediat diſpenſing of them.

The kingdome of God is in his [f] purpoſe and workes.

Purpoſe is his decree [g] before all times of euery thing.

d 1 Cor. 8. 6. Heb. 1. 2 Iob 26. 13.
e 1 Cor. 12. 11.
f Ephe. 1. 11.
g Actes 15. 18. One principall braunch whereof is Predeſtination, that is to ſayz his foreappointment of euery Angell and man either vnto ſaluation, 1 Tim. 5. 21. Epheſ. 1. 4. Rom. 8. 29 and 9. 23. or damnation. Math. 25. 41. Iude verſe 4. Rom. 9. 22. and alſo of the meaſure of it (more or leſſe) vnto them both, Math. 20. 23. Iude 4. Actes 1. 25. This foreappointment to ſaluation, is called Election. That to damnation is called Reprobation. One beeing to the prayſe of the glory of his mercy, Rom. 9. 23. Epheſ. 1. 6. The other to the prayſe of the glory of his Iuſtice, Rom. 9. 22. Both proceeding from the onely will and pleaſure of God, for cauſes vnknowne vnto vs, but yet moſt iuſt and holy, Rom. 9. 18. Math. 11. 26.

Chapter 3. Of Creation.

THe workes of God are the [a] execution of his purpoſe. And are Creation & Gouern-

a By an inevitable neceſſitie, Ezech. 12. 25. Pſalm. 33. 8. Num. 23. 19. Hee having all the Creatures at his cõmand 2. Kinges 22. 19. and turning the hearts, Prou. 21. 1. and 29. 26. Iob. 12. 20. and counſels of men 1 Cor. 1. 19. 2 Samu. 15. 31. Which way it

pleaſeth him. Yet the nature and propertie of the ſecond cauſes remaine, & the euẽts of things are termed ſuch as the ſeconde cauſes are. Contingent if the ſeconde cauſes be contingent. ment. Creation is his [b] making all things of nothing. Which of [c] euery Creature was in excellencie of perfection.

1. Kin. 22. 34. Act. 27. 31. Voluntary if they be voluntarie, Iohn. 10 18. Though in reſpect of Gods counſell all be neceſſarie, 1. King. 22. 28. Act. 27. 24 Luc. 24. 26. [b] Gen. 1. The order of the Creation was thus: Firſt God made of nothing an emptie and vnformed lumpe (called *Heauen and Earth*, becauſe it was the firſt matter of them both:) verſ. 1. 2. Secondly, out of that lump he beautifully framed, 1. The ſimple bodies called the foure Elements, that is to ſay *Fyre* (for that is to bee vnderſtood in light an adioint and qualitie of the fire) ſet in the globe of Heauen. The firſt day, 3, 4, 5. *Ayre*, or all that voyd place betwene the cloudes & the earth, giuing Breath of life to all things that breath: The ſecond day, 6, 7, 8. *VVater*, cauſed to retire to his proper chanels, the Seas, the floudes, the lakes, the ſprings, &c. and *Earth*, left alone all other beeing ſent into their places. 9, 10. Then the compound bodies, made by the vneuen mixture of the former, in this ſorte: 1. Thoſe without life, as well earthly bodies, both *Graſſe* for the vſe of Beaſtes. And *Trees* for the vſe of Man, the third day, 11, 12, 13. as heauenly bodies, the veſſells of light, (from whoſe influence the former haue their growth) both great ones, the *Sunne* and *Moone*: and ſmall ones, as the *Starres*, whereinto hee did gather the light that before was ſcattered in the whole body of the Heauens, the fourth day, 14, 15, 16, 17, 18, 19. Secondly thoſe that haue a life, whether a ſenſitiue or feeling life only, as *Fiſhes* made ſpecially of the water. *Birdes*, made ſpecially of the ayre, the fift day, 20, 21, 22, 23. and *Beaſtes*, both going and creeping made ſpecially of the earth, 24, 25. or a reaſonable Soule and Life alſo, that is to ſay, *Man* in both ſexes Male and Female, viz. Adam and Eue, the ſixt day, 26, 27. [c] Gen. 1. 31.

Chap. 4.

[e] fruitiō of Gods loue, or (from thence cōming) a cōiunction and communion with him.

[e] 1. Iohn. 1. 3.

Cōiunction is the enioying of his [f] personall presence.

[f] Math. 18. 20.

Communion is a [g] participation (in some sort) of his excellencie: namely [h] Dignitie and Dominion.

[g] Gen. 1. 26. Colos. 3. 10.

[h] Math. 6. 13.

Dignitie is an excellencie of persō aboue all other creaturs. Both for [i] glorie (wherin wisdome & vertues of the minde are cōprehended) & [k] power.

[i] Luke. 9. 26. 2. Cor. 3. 18.

[k] Psal. 103. 20.

Dominion is a [l] soueraigntie ouer all other creatures.

[l] Gen. 1. 26. Heb. 2. 7, 8. Colos. 1. 16.

Chapt. 2. Of Righteousnes in nature, desire and will.

[a] RIghteousnesse is in [b] Nature & Action. Righte-

[a] The whole doctrine of righteousnes is perfectly comprehended in the ten Commaundementes for the better vnderstanding of which Commaundementes take these fewe rules. 1. A figuratiue speach in euery one, cōmanding or forbidding more thē is expressed. 2 They are spirituall, binding not the outwarde man only, but al the powers of the soule: The vnderstanding, iudgment, memory, will, affections. 3. They require perfect obedience, commanding all good, forbidding all euill. 4. In commaunding, or forbidding any thing, they commaund or forbid all meanes thervnto. 5. Cōmanding one thing, they forbid the contrarie: forbidding one thing, they commaund the contrarie. [b] 1. Thes. 5. 23.

ouſnes in Nature is a right inclinatiō of al original powers.

Righteouſnes in action is a right framing of all actions proceeding frō thoſe powers. And is of the deſire onely, or of the will alſo.

That of deſire only, is a right framing of all inward motions before conſent.

The other of will alſo, is a right framing of al actions vnto the which conſent is come.

Chap. 3. Of cleauing vnto God.

THus much of the thinges in commō apperteining.

The partes of Righteouſnes are [a] Pietie and Iuſtice.

[b] Pietie is of the immediate duties to God. And is inward or outward.

[c] Inwarde with all our powers

a Ro 1.18. Tit. 2.11.

b *The firſte Table.* The duties whereof are greater then the duties of the ſeconde Table, comparing like degrees, as morall duties of the one, with morall of the other (not ceremoniall of the firſte Table, with the morall of the ſecond.) The chief middle & leaſt duties of the former with the like of the latter: deedes with deeds: words with words: thoughts with thoughts: and not otherwiſe. For if you compare murther with the leaſt abuſe of the name of God, or adulterie with the leaſt breach of the Sabbath, thoſe are the greater ſinnes.

c *The firſt Commandement.*

[a] powers to cleaue vnto God. [c] Louing, [f] fearing, [g] beliuing, [h] trusting, & [i] hoping in him.

d Math.22.37.38.
e Deu.6. 5.
f Leu.19.14.
g Num.20.12.
h Psal.22.5,6.
i Psal.38.8.

Chapt.4 Of Worship.

[a] OVtward, is the worshipping of him [b] according to his commandement. As in [c] prayer, both petition and thankesgiuinge, [d] feastes of thankfulnes for his benefits: [e] open professiō of ones faith, [f] othes, [g] vowes, [h] curses, and the like.

a *The seconde commandement.*
b Deut.12.32.Mat. 15.9. 2 Chro.15.13 Exod. 23. 13. Note the opposition in the second commaundement, *of them that leue me and keepe my commandementes*, to these wordes, *Thou shalt not make any grauen image.*
c Psa. 50.15.
d Este.9.17,18,20, 31. Zach.8 19.
e 1 Pet. 3. 15.
Rom.10.10. f Deut.6.13. g Psal.50.12. h Nehe.10.30.

Chap.5. Of Reuerence.

TO the worshippe of God two thinges doe belong, Reuerence and a holy reast.

[a] Reuerence is a most [b] religious manner of worshipping God. Vsing [c] preparation, [d] fasting, [e] humiliation, [f] zeale.

a *The thirde commaundement.*
b Deut.28.58. Num. 30.2.
c Eccles. 4.17. Eccles.5.1.
d Esay,58.4.
e Mich.6.8.
f 1. King.19.10.

Chap. 6. Of the Sabbath.

[a] The fourth commaundement.

[b] Act. 15. 22. and 20. 7.

[c] Reuel. 1. 10.

[d] 1. Cor. 16. 2.

[e] Gen. 2. 1. Exod. 20. 10.

[f] Gen. 1. 31.

[a] Holie rest is the sanctifying of one day in seaue to his seruice. By [b] publike exercises of the Church, and priuate [c] meditation of the worde and workes of God, [d] releeuing of the poore, &c. [e] This day in the first institution was the seuenth day from the creation, and called the Sabbath day: beginning at the [f] euening of the daye before, when the creation of the world was finished.

Chap. 7. Of Honor.

[a] The second table.

[b] Math. 22. 39

[c] The fift commandement.

IVstice [a] followeth which is of the dueties [b] among our selues. And is Honor or the generall dueties of loue.

[c] Honour is a performance of dueties in respect of a degree. First among vnequalls: from

from inferiours to their ſuperiours, and contrariwiſe. As,

To all ſuperiours, in yeares, knowledge, or whatſoeuer els. [d] Reuerẽce, in acknowledging the good things wherin they are preferred, & making our vſe of thẽ: riſing vp before thẽ, giuing them the place & honour of ſpeaking firſt, &c.

d Iob. 32, 6, 7. Leuit. 19. 32.

To them in authoritie [e] ſubiection, in a ready ſubmiſſion to their gouernement: and obedience, in a volũtarie doing of that cõmanded, or a pacient ſuffring of the puniſhmẽt.

e Ephe. 6. 5, 6, 7. 1 Pet. 2. 13. 14. Rom. 13. 1, 2, 3, 4, 5. Heb. 13. 17. Ephe. 6. 1. Eph. 5. 22, 23, 24, 33.

Touching them in priuate authoritie, to Maiſters [f] faithfull ſeruice: to Houſband and Wife, ech [g] from other mutuall help and due beneuolẽce. The Wife alſo to [h] repreſent her houſbands vertues, and to [i] ſaue that which he bringeth

f Colo. 3. 22, 23, 24.

g 1. Pet. 3. 1. 7. 1. Cor. 7. 3.

h 1 Cor. 11. 7.

i 1 Tim. 3. 11.

geth in. To Parents, not [k] marying without their consent, and, when neede requireth, to [l] relieue them.

k 1 Cor. 7. 36, 37, 38

l 1 Tim. 5. 4.

To publicke authoritie of the Ministers and Magistrates, ministring of [m] charges and other necessaries for the execution of their offices: and a defending of thē in the same.

m Rom. 13. 7
1 Tim. 5. 17, 18
1 Cor. 9. 4, 5, 6, 7, 8, 9, 10, 13, 14.

Againe from all superiours, a [n] good example of graue and wise cariage, and vsing of the thinges wherein they are preferred to the others benefit.

n Titus. 2. 3, 4.

From them in authoritie, first [o] instruction of their inferiours in the thinges of God, and of their speciall callinges: then [p] due recōpence of good or euill actions: & lastly [q] protection from wronges.

o Iosh. 24.
Iob. 29. 15.

p Rom. 13. 3, 4.
q Psal. 123. 2.
Lamen. 4. 20
2 King. 4. 18, 19, 20
Gene. 20. 16

From priuate authority [r] prouision of foode and rayment, fami-

r Prou. 27. 27
Prou. 31. 15. 21

[f]familiarly to teach their inferiours, and in prayer to goe before them. [f] Gene.18.19. Ephes.6.4

From [t]Maisters, due respect of their seruants trauayles. [t] Deu.15.13.14.15

[v]From Housbandes, cherishing of their Wyues withall entier affectiō: from both the parentes, to [x]apply their children to that they are fit for, & to [y]prouide for them: frō the [z]Father to name the childe: from the Mother [a]to nurse it. [v] Ephe.5.25 [x] Pro.20.11. and 22,6. Gene.4.2 [y] 2 Cor.12.14 [z] Luc.1.62,63 [a] 1 Tim.5.10

From publike authority: that is to say, from the ministerie, [b]publike teaching: from Magistrates, [c]maintenance aswell of true religion, as of peace & honestie of life. [b] Rom.12.6,7,8 [c] 1 Tim.2.2

Secondly it is of æquals one vnto another, in [d]louing, honoring, doeing of good to all, but chiefly to such as by the bond of [e]nature, or [f]profession [d] Rom.12.10. [e] 2 Tim.3.1.2 [f] Gal.6.10.

on of the same faith, are more neerlie lincked to vs.

And lastly towardes our selues, the [g] maintaining of our honest credit, and [h] sober esteeming of the graces wee haue receyued.

[g] Math.25.16

[h] Rom.12.3

Chap.8. Of Loue.

THe general duties of loue are those that are without respect of degree. And respect the person or condition. Person, as loue and chastitie.

[a] Loue is of duties that touch the preseruation of ones person. Conteining vnder it, first [b] meeknes, a [c] peaceable disposition [d] ready to depart frō our right, [e] slowe to wrath, [f] forgiuing offences, [g] louing our enimies: Thē due punishment of offendours, by [h] Magistracie & lawfull [i] war: and lastlie, a comely [k] buriall of the dead.

[a] *The first commandement.*

[b] Math.5.5
[c] Psal.34.14

[d] 1 Cor.6.7
Gen.13.8,9

[e] Prou.19.11
[f] Ephe.4.31
[g] Math.5.44

[h] Leuit.24.17,
19,20.
[i] 1 Sam.25.28
[k] Gen.23.3,4.

Chap. 9. Of Chaſtitie.

CHaſtitie [a] is of the duties that touch the puritie of ones perſon. In minde, by [b] abſteyning from filthie luſtes: in bodie, by keeping our [c] eyes, our handes, and all our partes, from being inſtrumẽts of vncleannes: carrying our ſelues in all [d] modeſtie and [e] temperance, and (where neede is) vſing the [f] remedie of holie mariage.

a *The ſeuenth commaundement.*
b 1 Theſ. 4.3,4,5.
c Iob 31.1. Mat. 5.29,30.
d Deut. 25.11,12.
e 1 Cor. 9.27.
f Heb. 13.4.

Chap. 10. Of Vprightneſſe.

THoſe reſpecting ones cõdition, are of the good thinges belonging to the perſon. And are Vprightnes and Contentednes. Vprightnes is to holde a lawfull courſe in dealing about them: and ſtandeth in Right and Trueth.

[a] Right, which is without anie iniurie. Both in the means

a *The eight commaundement.*

of

of cõming by them, our own [b] labour, and lawful [c] purchase or [d] descent: and in the vse of them [e] frugalitie, & liberalitie in a cheerefull [f] communicating of them all by [g] giuing & [h] lending. One branche whereof is [i] hospitalitie.

b Ephe. 4.28.
c 1 Chro. 21.22,23, 24,25.
d Leuit. 25.45,46.
e Prou. 21.17.
f Rom. 12.13.
g Leuit. 25.35.
h Luke 6.34,35.
i 1 Pet. 4.9.

Chap. 11. Of Trueth.

[a] TRueth which is without any falsitie, as [b] Prudẽce, in iudging aright: [c] Simplicitie in speaking and doeing the trueth: [d] Taking things in the best part, &c.

a *The ninth commaundement.*
b Mat. 10.16.
c Zach. 8.16.
d 1 Cor. 13.7. Mat. 1.18,19.

Chap. 12. Of Contentednes.

THis is vprightnes: [a] Contentednes is to [b] rest fully pleased with that which God bestoweth. [c] Reioycing in an others good as in our owne.

a *The tenth commaundment.* So I interprete it for these reasons following.
1 The playne euidence of the wordes *Thou shalt not couet thy neighbours house.*
2 By conference of the rest of the commaundments, *Honor thy Father and thy Mother: Thou shalt not kill: Thou shalt not commit adulterie: Thou shalt not steale: Thou shalt not beare false witnes:* which haue

haue (all of them) a cõmon and familiar vnderſtanding, ſuch as euerie man at the firſt hearing doeth conceyue. 3 The particular inſtances, *Thy neighbours houſe, wyfe, manſeruant, maydeſeruant, oxe, aſſe, or anie thing that is his*, declare manifeſtly the good thinges of ones perſon to be the proper ſubiect of this cõmandement. For which cauſe Exod. 20. 17. the wyfe of our neighbour (his moſt precious poſſeſſion, prou. 19. 14) commeth not in the firſt place but is ſet in ỹ middeſt of other poſſeſſions, that by the verie marſhaling of the wordes it might appeare that this commandement reacheth not to vncleannes. 4 The order of the commandements, going by degrees from the greater to ỹ leſſe, and ſo cõtinually falling til you come to this ſumme of *Coueting*, which is the roote of all the reſt, 1. Tim. 6. 10. 5 It differeth in nature from the two laſt that went before. Whereof one is bent againſt iniurie and wronge, the other againſt falſitie and deceipt. And this commeth not ſo farre as eyther of them both. Laſtlie, adde herevnto that whiche I hould as a certaine grounde, that the corruption both of nature & deſire is forbidden in euerie one. For the Law of God, and conſequenthe euerie commandement thereof, being ſpirituall, Rom. 7. 14. (according to the nature of him that gaue it, Iohn 4. 24. Heb 4. 12. 13.) muſt needes reach to all the faculties and powers of the whole man, yea and to his very nature. So as in euery commandement the roote it ſelfe and ſtumpe of that ſinne, togither with all the braunches comming from it, are there condemned. Which ſeeing all men agree, in the duetues of the firſt table, the ſame reaſon and proportion carieth it to thoſe of the ſeconde alſo. And that may further appeare by our Sauiour Chriſtes interpretation of the ſeuenth commandement, extending it to all kinde of luſt, Mat. 5. 28. So doeth the Apoſtle Iames the ſixt commaundement, ſetting it foorth by the three degrees thereof *luſting, eagerly affecting*, (when the heart is wholy poſſeſſed with it) and laſtly *fighting* and *warring* Iames 4. 2. As for the ſaying of Paul, Rom. 7. 7. *I had not known luſt, except the Law had ſaid, Thou ſhalt not luſt*, I take it (vnder reformation of better iudgment) to be meant not of any one Commandment in particuler, but of the whole puritie (that way) which the Lawe of God thoroughout requireth. And that aſwell in the duties to God, as to our brethren. Which the Apoſtle ſoundly gathereth to bee commaunded in the Law, *becauſe the Law is ſpirituall*. And this hee ſaith (verſe 9) came and was, as it were, a new commaundement vnto him, when he vnderſtood the whole Law to be ſpirituall and to reach to the luſt and deſire of the heart. Which in the darkenes of his phariſaiſme hee had not learned. Becauſe this expoſition of the tenth Commaundement, doth vary from that which is generally receaued, I haue opened my reaſons the more at large. Let the learned Iudge.

b Heb. 13. 5. 1. Tim. 6. 6. 8. Phil. 4. 11, 12. c Rom. 12. 15.

Chap. 13. Of our owne Righteousnesse, whereof the state of Angels and Men, before and by their fall.

HEtherto of the partes of righteousnesse: The seuerall kindes followe.

Righteousnes is [a] our own or from another.

Our owne, whiche boeth

a Phil. 3. 9. Rom. 9. 30. 31, 32. & 10. 3, 4, 5. 6. Gal. 3. 12. The first, requiring righteousnesse from our selues, or by our own works, & propounding life euerlasting if we doe it, is called *the Law*, or the *couenant of workes*, Rom. 10. 5. Gal. 3. 12. The other, sending vs to Christe, and propounding life euerlasting thorough him, if wee beleeue in him, is called *the couenant of grace*, Rom. 10. 4. Gal. 3. 13, 14. Which is two fould, according to the diuerse dispensation of the times before and since his comming. The couenant of grace before his comming in the flesh (being thorough Christ to come) was termed *the old Testament*, Heb. 8. 13. and the publishing thereof, the promise, Acts 13. 32. Gal. 3. 17. 18. The same couenant since his comming (beeing thorough Christ already come) is termed *the new Testament*, Ierem. 31. 31, 32, 33, 34. and the publishing thereof, *the Gospell*, Acts 13. 32. Marc. 1. 1.

The Lawe beeing impossible for vs in this our corrupt estate, to performe, Rom. 8 3. serueth not at all to iustifie, Gal. 3. 10, 11, 21, 22. But 1. to shewe and discouer sinne, Rom. 3. 20. & 7. 7. 2. Through the corruption of our nature to encrease sinne, Rom. 7. 8, 9, 10, 11. 3. To pronounce against vs iudgement and condemnation due vnto sinne, Rom. 3 19. and thereby to driue vs vnto Christ, Rom. 10. 4. Gal. 3. 22. 23, 24.

To the regenerate it further serueth. 1. As a light to direct vs, Psal. 119 105. 2. As a prick to incite vs, because of Gods commandment. 3. To frame vs to humilitie, seeing thereby how farre we are from fulfilling it.

The difference betweene the Lawe and the Gospell standeth in these three things. 1. The Lawe offereth saluation vnder condition of perfect obedi-

Chapter 4. Of Gouernment.

GOuernement is his [a] administring of euery thing.

[a] Ephe. 1. 11.

Chap. 5. Of the Honour due to God.

SO much of the Kingdom of God: The Honour due vnto him, is, that al his reasonable creatures (Men & Angels) [a] do with cheerefulnes his revealed will in all things.

[a] Math. 6. 10. And that for his owne sake onely without any respect of our owne good. Wherein it differeth from the treatise of righteousnes, coming after. Which is allwayes coupled with a respect of our owne blisse and happines. As our Saviour in that prayer doth distinguish these thinges.

The seconde Booke of Diuinitie concerning the Law.

Chapt. 1. Of Righteousnes, and the blessednes belonging to it.

AND this shortly is the sume of Theologie, or of that doctrine which touching God is reuealed vnto vs. Religion is the second parte of Diuinitie, concerning righteousnes.

Righteousnes is the reasonable creatures [a] fulfilling of all duties to God. Whervnto of his [b] free goodnes, a reward of [c] blessednes doth belōg: [d] more or lesse, according to the measure of righteousnes.

Blessednesse is their perfect good. And standeth in the fruiti-

[a] Gal. 5. 10. Iames 2. 20.

[b] Luc. 17. 10.

[c] Leuit. 18. 5. Math. 19. 17.

[d] As the Angels had a greater measure of righteousnes & blessednes, then Adam, and Adam then Bus. 1. Tim. 2. 13.

obedience, that is to say, if wee doe it: the Gospell vnder condicion of faith, that is to say, if we beleeue, Rom. 10. 5,6. 2. The Law commandeth only, but giueth no power to performe it, and therfore is called the *dead letter, written with inke* and *in tables of stone* to be read and seene, but hauing no life in it to change the heart, which remaineth as *stonie* as before. The Gospell not onely commandeth, but giueth faith and newnesse of life: And is therefore said to be written in our heartes and called the *Spirit*, because it giueth the Spirit of Christ & righteousnes through him, 2. Cor. 3. 3,6,9. 3. The Lawe pronounceth nothing but iudgment and condemnation against vs, commaunding things altogither impossible through our corruption, and therefore terrifieth and amazeth the conscience, in which respect it is called *the ministerie of death and of condemnation*, 2. Cor. 3,7,9. The Gospell bringeth glad tydinges of peace and reconciliation, and therfore quieteth and appeaseth the conscience, Rom. 5. 1. for both parts of this latter difference, see Rom. 10. 5,6,7,8.

[b] Angels in [c] heauen, & [d] men vpon earth, had perfectlie by creation. [e] They in a greater, wee in a lesse measure: from which notwithstanding both of thē, [f] left vnto themselues, quickly fell away.

b Mat. 22. 30. Luce 9. 26.
c Mat. 18. 10.
d Gen. 1. 26,28. And therefore both of thē are the sonnes of God by creation. Luce 3. 38. Iob 1. 6.
e Mark 13. 32. Gal. 1. 8.
f Iames 1. 13. Actes 14. 15.

[g] First of the [h] Angels some onely, but a [i] great multitude: one, named [k] Satan or the Deuill, the chief ringleader of the rest. The Angels that fell not, are [l] supernaturallie vphoulden from all daunger of falling. After, by [m] Satans ten-

g Iohn 8. 44.
h 2 Pet. 2. 4. Iude vers 6.
i Luke 8. 30.
k Reuel. 12. 9. Mat. 25. 41.
l 1 Tim. 5. 21.
m Gene. 3. 1.

tentation, [n] all mankinde fell in Adam.

The punishment to them both is double, sinfulnes and cursednes.

Sinfulnesse is a [o] totall vnrighteousnes, aswell of nature, as action. Cursednes is their vtter euill.

Contrarie throughout to blessednesse that went before. And is the [p] reward of al sinne, [q] more or lesse according to the measure of sinne.

Of cursednes two degrees are noted out: for either it is in parte only, or in the fulnes of it. That in part only, is proper to [r] men during this life. As, first the [s] wrath of God, so farr that all things, not [t] blessinges only, but his very [v] graces, turn to their ruine; and [x] feare of conscience drawing thē from God:

n Rom. 5. 12.

o The vniuersal corruption of Deuills, Iohn. 8. 44. 1. Iohn. 3. 8. Ephe. 6. 12. And of mē in nature Ephe. 2. 3. (which is termed originall sin) desire, Genes. 6. 5. minde, Rom. 12. 2. vnderstāding, 1. Cor. 2. 14. will, Phi. 2. 13 actions, Rom. 3. 12. finally in boeth the partes of righteousnesse, Rom. 1. 18.

p Deut. 27. 26. Gal. 3. 10.

q Luke 12. 47. 48. and 20. 47. Math. 11. 22.

r Gen. 4. 11. Iohn. 3. 18.

s Iohn. 3. 36.

t Rom. 2. 4, 5. Ierem. 28. 13.

v Esay. 28. 12.

x Gen. 3. 8, 10. Heb. 2. 15.

God: then [y] shame, [z] ignorance, all kinde of [a] calamities, [b] infirmitie, [c] sicknes, & [d] death it selfe: lastly, [e] enemitie of the creatures, and [f] slauerie to Sathan. Yet in all this some reliques of former dignitie doe remaine: namely in the mind; [g] reason, [h] common principles of good and euill: in the [i] bodie, a kinde of maiestie: in the [k] whole man, a certeine soueraignetie, that keepeth in awe the brute creatures.

The [l] creatures also for mans sake, are subiect both to a present empaire of their first perfection, and to a generall abolition in the end.

This is cursednes in parte: The fulnesse whereof falling vpon a bare creature not able to beare the brunt of it, crusheth him downe into [m] Hell

y Gen. 2. 25. with Gene. 3. 7.
z Deut. 28. 28, 29.
a Deut. 28. 15. to the end.
b 1 Cor. 15. 43. Genes. 3. 16, 19.
c Deut. 28. 21, 22, 27. 35, 59, 60, 61.
d Gene. 2. 17. Rom. 5. 12.
e Iob 5. 22, 23.
f Colos. 1. 13. Heb. 2. 14.
g Iohn 1. 5, 9.
h Rom. 1. 18.
i Gene. 9. 6.
k Gene. 9. 3.
l Gen. 3. 17, 18. Rom. 8. 20.
m Luke 8. 31. Luke 16. 23.

n 1 Thes. 1.9. for n euer, which is called damnation. And is particular or generall. Particular which is in a o lesse measure of fulnesse till the latter day. And lighted on the p Angels that fell, forthwith vpon their fall: yet so as many tymes it pleaseth God to giue them some q release, r vsing them as instrumẽts to worke his pleasure heere on earth. Vpõ s men it lighteth in soule presentlie after death. General which is in a t greater measure of fulnes. Both vpon the Angels that fell, and men, in v soule and bodie raised vp in the x latter day, wherof they y both shall z then receiue their sentence.

o 2 Pet. 2.4. Iude vers 6. Reuel. 11.18.

p 2 Pet. 2.4. Iude vers 6.

q Luke 8.31. Mat. 8.30.

r 1 King. 22.21,22. Reuel. 20 7. Iob 1.12. 2 Cor. 12.7.

s Luke 16.22,23. 1 Pet. 3.19.

t 2 Pet. 2.4,9. Iude vers 6. Reuel. 11.18.

v Dan. 12.2. Iohn 5.28,29.

x Iohn 9.39.

y Mat. 25.41. 1 Cor. 6.3. Iude vers 6.

z Actes 17.31.

A a sodaine change of such men as then are liuing, shalbe in stead of a death and rising from it.

a 1 Cor. 15.51,52. 1 Thes. 4.15,16,17

THE

The third booke of Diuinitie, concerning the Gospell.

Chapt. 1. Of Iesus Christ, and of Regeneration.

[a]FRom another, is that Righteousnes which [b] certeine men [c] euer since the fall of Adam haue [d] from Iesus by [e] Regeneration thorough his [f] mediation.

Iesus is in one [g] person the [h] Sonne of God and perfect man, [i] conceiued of the Virgin Marie. And in respect of his [k] calling to that office of Mediation is [l] surnamed Christ.

Regeneration is our [m] spiri-

a For this see before 2 booke 12. chapt. in the beginning of the chapter.

b Iohn 17. 9. who in regarde of Gods eternall decree are called elect. The rest by Gods eternall decree, appointed to damnation, are called reprobats: *where of see more in the definition of Gods purpose*, 1. book, 2. cha.

c Iohn 8.5,6. Heb. 13.8. Reuel. 13.8.

d Ier. 23.6. & 33.36 1 Cor. 1.30.

e Iohn 3.3. 1 Ioh. 3.6,9. & 5.18. 1 Pet. 1.3.

f Heb. 12.24. 1 Tim. 2.5.

g Colo. 2.9. Heb. 2.16 h Mat. 16.16 Rom. 1.3,4. Therefore besides that touching his Deitie he is the Sonne of God by nature, hee is also, touching his humanitie, the Sonne of God by personall vnion, Luke 1. 35. i Luke 1.30,31,34,35. k Heb. 5.5. Esa. 61.1. l Math. 1.16. Luke 2.11. m Iohn 1.13. & 3.5.6.

tuall [n] incorporatinge into him. Euery [o] member in his due proportion.

[n] 1 Cor. 12. 12, 13, 27. Colos. 1. 24. Ephe. 5. 30, 32. Therefore we are one with him as our head, Iohn 17. 21. Eph. 1. 22, 23. Colo. 1. 18. and so the sonnes of God by adoption, Rom. 4. 15, 16 Gal. 4. 5, 6. Gal. 3. 26, 27. (his holy Spirit being ours, Rom. 8. 9. 1 Iohn 4. 13) and are also one anothers members Rom. 12. 5. 1 Cor. 10. 17. The whole number of men so incorporate whersoeuer they be (in heauen or in earth, Ephe. 1. 10. Colos. 1. 20.) is called the Church, Ephe. 1. 22, & 5. 23, 32. Colos. 1. 18. 24. or (as wee vse to speake) the Catholike Church. [o] Ephe. 4. 16. 1 Cor. 12. 17. 18.

Chap. 2. Of the Sanctification of Christes humane nature.

OF his office of Mediation there bee [a] two partes, Priesthood and Kingdome. Priesthood whereby he hath performed to [b] God-wardes, a [c] through sufficiencie for [d] all this. The [e] partes of his Priesthood are, Oblation and Intercession.

[a] Psal. 110. 2, 3. 4. Zach. 6. 13. Heb. 7. 2, 3. [b] Heb. 5. 1. [c] Heb. 7. 25. [d] That is to say, for regeneratiō, righteousnes & the blessednes belonging to it. [e] Heb. 7. 26, 27. & 8. 1, 2.

Oblation [f] is the offring of him self vp to God his Father for it. And hath two partes, San-

[f] Heb. 8. 2, 3. and 10. 5, 10, 20.

Sanctification & Satisfaction,

Sanctification [g] is the fitting of his humane nature, aſwell for our incorporating into it, as for the cõueighing of righteouſnes to all that are incorporate.

g Iohn 17.19. Rom. 1.4. Ioh. 6.27,48,50,56 57,58,63.

Chapt. 3. Of Satisfaction.

Satisfaction is the [a] full payment of our raunſome to be righteous. And ſtandeth in his [b] ſuffrings & righteouſnes.

Suffring is the taking vpon him of the [c] guilt & curſe due to our ſinnes. Both that of this [d] life, and the [e] fulnes of it due vnto vs after death. All which hee ouercame, our curſednes [f] here, in the whole courſe of his life: our [g] full curſednes, vpon the Croſſe: and [h] death,

a Mat. 20. 28. Mar. 10. 45. 1 Tim. 2 5,6.
b 2 Cor. 5. 19,21.
c 2 Cor. 5. 20.
d That is to ſaye, feare and horror, frõ the ſence of his Fathers wrath, He. 5. 7 ſhame, Heb. 12. 2. ignorãce, Luk. 5. 52. calamities of this life Heb. 4. 15. Eſai 50. 6. 2 Cor. 8. 9. Matt. 8. 20. weaknes, Ioh. 4. 6. Mat. 4. 2. ſicknes, Eſai 53. 3. 4 Mat. 8. 17. death, Phil. 2. 8. enimitie of the creatures, Eſai 49. 7.

Marc. 4. 36,37,38. tirãnie of Satan, Mat. 4. 5. e Mat. 27. 46. Gal. 3. 13. Marc. 14. 33,34,36. Luke 22. 44. Math. 27. 46. f Eſai 53. 4. Math. 8. 17. g 1 Pet. 2. 24. Col. 2. 14,15. And therefore was not cruſhed by the weight of it into Hell, nor to lie for euer vnder it. h Acts 2. 24.

in the graue, rising the [i] thirde day from it. The day of his resurrectiō, which was the [k] first day of the Creation is therevpon become [l] our Sabbath, and called the [m] Lordes day: beginning at the [n] dawning of the day, [o] when the world by his resurrection began to be renewed.

The [p] righteousnes of Christ is the most excellent measure of righteousnes that cā possibly fal into any creature. Both in his whole [q] nature sanctified from all sinfulnesse from the very first moment of his conception: and in all his [r] actions supernaturally vphoulden for euer from al possibilitie of sinning. And consequently hath belōging to it, a like supreame measure of blessednes, [s] smothered in the dayes of his suf-

ffrings

[i] Luke 24.7.
[j] 1 Cor. 15.4.
[k] Mat. 28.1,2. Marc. 16. 9. Luke 24.1,13,21.
[l] Actes 20.7. 1 Cor. 16.1,2.
[m] Reuel. 1.10.
[n] Actes 20.7,8,11.
[o] Marc. 16.9. Iohn 20.1.
[p] Rom. 5.17.
[q] Luk. 1.35.
[r] Iohn 8.29.
[s] Esai 53.9. 1 Tim. 3.16. Iustified in the Spirit Actes 2.22. approued of God.

frings during this preſent life, that it did not ſo appeare, ſaue when it pleaſed him extraordinarilie to giue ſome glimſe of it, as in his [t] transfiguring vpon the mount. But afterwardes he aſcended [v] glorious into heauen, in ſoule [x] preſentlie after death, and both [y] in ſoule and body after his reſurrection: which is called glorification.

t Mat. 17. 2.

v Luc. 24. 26.
Mat. 28. 18.
Marc. 16. 19.
x Luc. 23. 45, 46.
y Mar. 16. 19.
Phil. 3. 21.

Chap. 4. Of Interceſsion.

HEtherto of Oblation, [a] Interceſsiō is his requeſt to God his Father for al the elect to be made partakers of it.

a Iohn 17. 21.
Rom. 8. 34.
Heb. 9. 24.

Chap. 5. Of his generall Gouernment of the world.

SVch is the Prieſthood of Chriſt: his Kingdome followeth. Kingdome is that

whereby he doeth [a] effect [b] all this. And hath two partes, his Iudgeſhip (if I may ſo ſay) and Prophetſhip.

[c] Iudgeſhip, whereby hee gouerneth [d] all the world, according to their owne nature ſince the fall. In the Angells, perfect: in Deuils and Men, corrupted: in the reſt of the world, peruerted.

a Iohn 17.2.
b Regeneratiõ, Righteouſnes, & the Bleſſednes, belonging to it. *As before in the definitiõ of Prieſthood*
c So he himſelf called it, Iohn 5.22, 27
d Iohn 5.17. Hebr.1.3. Mat.28.18. Ephe.1.20,21,22. A part of which gouernement is nowe his hardening of the reprobate, Iohn 12.39,40,41. & in the latter day his generall rayſing of the dead & the laſt iudgment, Iohn 5.25,28,29. Actes 17.31.

Chap.6. Of Calling.

[a] PRophetſhip, whereby he gouerneth [b] certeine men with [c] ſupernaturall fauours. Being fauours only, or Grace.

Fauours onely, are thoſe that change not mans corrupt nature. And may all be reduced vnto two heades, Calling and Giftes.

Calling is the [d] drawing of them to a [e] profeſſiõ of himſelf.

a Whence he is ſaid to be made vnto vs wiſedome, 1 Cor.1.30.
b Mat.22.3,4.
c 1 Cor.12.3.
1 Cor.2.14.

d Gen.9.36.
e Marh.20.16.
1 Iohn 2.19.

Euery

Euery [f] publicke assembly of such [g] professors in [h] his name, is called a Church: [i] whereof their children are also members, and in euery [k] Church there be alwayes some that are his in deed.

f Psal. 122. 1, 2, 4
Heb. 10. 25.
1 Cor. 11. 13
g Eph. 1. 1.
1 Cor. 1. 2
h Math. 18. 20
1 Cor. 1. 2. and 5. 4, 5.
i Gen. 17. 7
Rom. 11. 16
1 Cor. 7. 14
Gal. 2. 15
k Math. 13. 3, 4, 5, 6, 7.
Math. 28. 19, 20

Chap. 7. Of Knowledge.

GIftes are such [a] fauours bestowed in his Chuch: & are Knowledge, or giftes for the Churches common good.

a Eph. 4, 7, 8

Knowledge, is the vnderstanding of the will of his Father. Which, beside the [b] inspiration of his Spirite, hee taught, both in his own [c] person, when hee was vpon the earth, & by his [d] Ministers, frõ the beginning of the worlde: and hath also [e] left the same perfectly in the [f] bookes of the old and new Testament.

b Iohn. 16. 13, 14
1 Pet. 1. 11
c Mat. 23. 8, 9, 10
Math. 17. 5
d Luke. 10. 16
Math. 10. 40
e Iohn. 20. 31
Reuel. 22. 18, 19
2. Tim. 3. 15. 16
f The Canonicall Scripture.

Chap. 8.

Chapter 8. Of Faculties.

a 1 Cor.12.7.
b 1 Cor.12.4.

GIftes for the [a] Churches common good, are a [b] Faculties and Miniſterie. Both which haue ſome thinges extraordinarie, ſpecially ſeruing the diſpenſation of the [c] times before his comming, or the [d] firſt gathering of Chriſtian Churches.

c Exod.4.2.&c. Numb.12.6. Deut.18.15. Mica.6.4. 2 King.17.12.& 19.16,17. Malach.3.23.
d Mar.16.15,16, 17,18.

Facultie is a gift fit for ſome publike function in the Churche. As [e] Diſcretiõ to gouern: Knowledge, to teach the doctrine of Chriſte out of the Scripture, by laying forth the trueth ſoundly, and cõfuting of contrary errors. Wiſdome, to applie it alſo to all good vſes, of comforting, denouncing, ſtirring vp, reprouing, in one word termed exhorting: ſinglenes of heart, to releeue the

e 1 Cor.12.8,28. Rom.12.8.

the poore: Cheerefulneſſe, in tending the impotent & ſicke.

The [f] extraordinarie facul- f 1 Cor. 12 9, 10.
ties are thoſe, of healing, workinge of powers, foretelling things to come, diſcerning of ſpirites, ſortes of tongues, interpretation of tongues.

Chap. 9. Of Miniſteries.

MIniſteric is a publike function in the Churche.

Miniſters [a] are Gouerners or a Rom. 12. 6, 7, 8; 1 Cor. 12. 28.
~~Gouerners~~ Helpers.

Gouerners are [b] men which b 1 Cor. 14. 34. 1 Tim. 2. 12.
by [c] common aduiſe direct the c Ezra 10. 8. 2 King. 6. 32. Actes 15. 6. & 12. 18.
Church matters: yet ſo as in caſes of [d] greater waight, the d Numb. 8. 10. 2 Chron. 30. 23. Actes 14. 23. & 15. 23. Mat 18. 17. 18.
conſent of the reſt of the Church is to bee had.

If any doubt ariſe which is to waightie for one Church to decide, it muſt be [e] referred to a e Zach. 7. 2, 3. Actes 15. 2.
more [f] general meeting of the f *Synodes & Coun-*
gouerners of many Churches. *cels.*

Go-

Gouernement is in order & cenſure. Order is of the outward comelines of the Churche: as [g] of time, and place of meeting, [h] rites, ceremonies, & ſuch like. But eſpeciallie this order is to be conſidered in two principall things concerning publick functions, that is, a [i] calling and diſplacing.

[g] 2 Chro. 30. 2, 3 4, 5.
[h] Actes. 16. 4
[i] Heb. 5. 4. 5

Calling is the appointing of a [k] fit perſon to ſome function. And ſtãdeth vpon two partes, Election and Ordination.

[k] Exce. 44. 10, 11, 12, 13, 15, 16

Election is the [l] choſing of him to the charge.

[l] Num. 8. 16. 19 Actes. 14. 23.

Ordination is the [m] ſeparating of him therevnto, by the laying on of handes. Diſplacing is the [n] putting out of an vnfit perſon.

[m] Numb. 8. 10, 14 Actes 13. 2, 3
[n] Ezra. 2. 62 1 Tim. 3. 10

So much touching order: Cenſure is a correction of [o] knowen offenders: where no

[o] 1 Tim. 5. 20 Math. 18. 17

ac-

[p]accusatiõ against a Gouerner is to bee admitted vnder two witnesses. A censure is admonition, or expulsion.

p 1 Tim. 5. 19

Admonition is a [q]rebuke by worde.

q Prou. 5. 12, 14
1 Tim. 5. 20
Math. 18. 17

Expulsion is a throwing of heinous offenders out of the Church. And is excommunication or a Curse.

Excommunication is an [r]expulsion till [f]repentance.

r Gen 17. 14
Exod 12. 19
Math. 18. 17
1 Cor. 5. 2, 7, 13
f 1 Cor. 5. 5
1 Tim. 1. 20

A [s]Curse is an expulsion for [v]euer.

s *Anathema maranatha.*
v Iude vers. 14
1 Cor. 16. 22
1 Iohn. 5. 16

These are the partes of gouernement: there remaine the sundrie kindes of those that gouerne.

Gouerners [x]are Elders or [y]Bishoppes. An Elder is hee which is to gouerne only.

x 1 Tim. 5. 17
y Whome wee now commonly call Ministers.

A Bishopp is he which is to preach also. In whose election it is to bee obserued, that hee haue

z 1 Tim.3.2,6.

haue bene some good while a professour of Christ. Preaching is a the publicke instructing of the Church, b concerning Christ. c Wherevnto are annexed publick prayer and administration of the Sacramentes.

a Rom.10.15.

b Actes 10.43. Rom 10.8. 2 Cor.3.6.

c 1 Sam.12.25. Actes 6.4. Mat.28.19.

Publicke prayer is the d offring of the Churches supplications to God. Sacramentes are outward e signes for confirmation publikly administred. Of which nature were all the rites, ceremonies, & sacrifices before his cōming, f figures of Christ, & of the good things we haue in him: specially among the g Iewes, then his peculiar people, wherby the dispensation of those times was

d Nehem.8.6. 1 Cor.14.14,15, 16,17.

e Rom.4.11.

f Heb.9.9,10. Heb.10.1. Colos.2.16,17.

g Heere is the double difference betwene the olde Testamente (thorough Christ to come) and the newe (thorough Christ already come.)

1 The olde was restrained to the nation of the Iewes, the new enlarged to all nations both Iewes and Gentiles.

2 Vnder the old Testament all thinges were in figures, types and ceremonies: vnder the new plainly without any shadowes, and therefore more plenty of grace now the was vnto the Fathers, Ioel 2.18. Ac.2.17

more

[h] more obscure, and lesse accompanied with knowledge and other graces. h Iohn 1.16,17.

A Bishopp is a [i] Teacher or Pastour. Teacher which is to teach only. i Rom. 12.7.

Pastor which is also to exhort.

These are the Gouerners: *Helpers* ~~Church-seruants~~ are those who are to attend the poore: as [k] Deacons & Deaconesses. k Rom. 12.8.

Deacons are the [l] distributers of the Church almes. l Actes 6.1,2,3. 1 Cor. 16.1.

[m] Deaconesses are aged poore widdowes, which are to tend the impotent and sicke. m 1 Tim. 5.9, 10,16. Rom. 16.1.

The extraordinarie ministers were, in all times, [n] Prophetes, indued with extraordinarie faculties, especially of foretelling things to come: In the times before Christs comming, either high Priests, the stan- n Actes 3.21. & 11,27,28.

standing [o] figures of his Prieſthood & Kingdome: or more rare ones, [p] Melchiſedech a King and Prieſt euerlaſtingly in a ſort: Iohn Baptiſt, a [q] Crier to prepare his way. &c.

[r] Prieſts and Leuites generallie differed not from the ordinarie ones in ſubſtãce of their miniſtery, but in name & [s] diſpenſation of thoſe ſacrifices & figures. [t] Some alſo of the Leuites hauing the office of gouernment, ſome of diſtribution to the poore. After his cõming were Apoſtles, [v] immediatlie ſent by him to preach the Goſpell to [x] all the world: and Euangeliſtes, their [y] companions for building vp the Churches whereof the Apoſtles laied the foundations.

o Heb. 9. 11
Zach. 3. 1

p Heb. 7. 1, 3

q Iohn. 1, 23

r Eſay. 66. 21

s Deut. 33. 10

t 2 Chro. 26. 26
2 Chro. 13. 14

v Gal. 1. 1
1 Cor. 9. 1

x Marc. 16. 15

y Titus. 1. 5
2 Tim. 4. 11

Chapt. 10. Of the light of the Spirit.

THus farre of fauours only. Grace is that which changeth mans corrupt nature, and is [a] twofould, the light of the Spirit and Faith. Both [b] ordinarilie begotten by preaching.

[c] The light of the Spirit is a [d] taſte of the [e] ſweetnes of Chriſt. And therefore going no further, it worketh but a [f] kinde of change, and [g] may be loſt againe. But who ſo [h] once of malice falleth from it, can neuer come to faith. And [i] againſt ſuch only that curſe of the Church doth lie.

a Faith is the worke of Chriſt, Luc. 17. 5. So is the light of the Spirit, Heb. 10. 29.

b For the Former, Math. 13. 20. Marc. 6. 20. For Faith, Rom. 10. 14. 17. 1. Cor. 1. 21.

c Heb. 6. 4.

d Heb. 6. 4. Math. 13. 21. *hath no roote.*

e Heb. 6. 4, 5. and 10. 29. Math. 13. 20 Ioh. 3. 25. Mat. 6. 20

f Yet ſuch a change that it is called *the vncleane Spirites going out of a man,* Math. 12. 43. *A flying from the pollutions of the worlde.* 2. Pet. 2. 20. *A waſhing.* 2. Pet. 2. 22. *A ſanctification by the Spirit,* Heb. 10. 29. *And a participation of the holy Ghoſt,* Heb. 6. 5. & the mayne ſinne committed here againſt is called *ſinne againſt the holie Ghoſte,* Math. 12. 31, 32.

g Math. 13. 21. Luc. 8. 13. 2 Pet. 2. 20, 21, 22.

h Heb. 6. 4, 5, 6. Heb. 10. 26. 29. 1 Cor. 16. 22. Sinne againſt the holie Ghoſte *as before letter.* b.

i Iude vers 14. 1 Cor. 16. 22. 1 Iohn. 5. 16.

Chapt. 11. Of Faith.

FAith is an [a] apprehenſion of Chriſt to bee [b] ones owne. And therfore worketh a [c] thorough change, being the [d] inſtrument wherby [e] he doth regenerate, and ſo giueth [f] righteouſnes and the [g] bleſſednes belonging to it. And this [h] neuer can be loſt, but [i] groweth to the end.

a Iohn. 1. 12. Ephes. 3. 17.
b 1 Pet. 1. 2. Luc. 4. 41.
c Actes 15. 9
d Iohn. 1. 12. 1 Iohn. 5. 1 Ephe. 3. 17. Therefore faith is proper to the elect Tit. 1. 1.
e Iohn. 1. 12
f 1 Cor. 6. 11 Whence he is ſaid to bee made vnto vs righteouſnes & ſanctification, 1 Cor. 1. 30.
g Iohn. 10. 28. Reuel. 3. 21. Whence he is ſaid to bee made vnto vs redemption, 1 Cor. 1. 30.
h Luc 22. 31. Iohn. 6. 35. Iere. 32. 4. 1 Iohn. 2. 19. Perſeuerance.
i Rom. 1. 17.

Chapt. 12. Of the two degrees of a Regenerate eſtate.

OF a regenerate eſtate (and therfore alſo of the fruits comming from it) there bee [a] two degrees, as it were two ages, infancie and mans eſtate. Infancie is a [b] weake inception

a Ephe. 4. 13 1 Cor. 13. 10, 11, 12.
b Phil. 3. 11, 12

tion all our life: ſealed vp in our own inward [c] aſſurance of the Spirite, not in the [d] worlds diſcerning of it: and [e] groweth according as our faith doth grow. This age, for the tendernes of it, hath the helpe of two [f] Sacramentes to confirme it by, Baptiſme, and the Lordes Supper.

c Rom. 8. 16, 17.
d 1 Iohn. 3. 2 Colloſ. 3. 3 2 Cor. 5. 7
e Eph. 4. 13, 15, 16.
f 1 Cor. 10. 1, 2, 3, 4 1 Cor. 12. 13

Baptiſme is a waſhing with water, to aſſure our [g] incorporating into Chriſt, figured in [h] circumciſion before his comming.

g Gal. 3. 27, 28
h Coloſ. 2. 11, 12

The Supper is a receiuing of Bread and Wine, to aſſure our [i] growing vp in Chriſt, figured in the [k] paſſeouer to the Iewes, from which [l] Sacramēt thoſe that giue publike offence are to bee [m] kept backe till the Church be ſatisfied.

i 1 Cor. 10. 16
k 1 Cor. 10. 3
l Leuit. 7. 20 Math. 5. 23, 24 1 Theſ. 3. 14
m Suſpenſion.

This is the infancie of a re-

generate eſtate. Mans eſtate is the [n] perfection of it after this life for [o] euer, [p] wrought it ſelf, & all our life therin continewed, immediatly from Chriſt without any meanes at all.

n Cantic. 7.12
Phil. 3.11,12
o 1 Theſ. 4.17
Reuel. 22.5
p Reuel. 21.22,23 wherof commeth the phraſe. 1 Cor. 15.43,44, a body ſpirituall.

Chapt. 13. Of imputed righteouſnes: and the bleſſednes belonging to it.

THus farr of regeneration: the righteouſnes which wee haue thereby is double, [a] Imputed and Renued.

Imputed, which we haue by account, in him. And hath [b] two partes, the accounting of our ſinnes to be [c] his, whereby both the guilt & puniſhment are forgeuen vs, by [d] his ſufferinges: and the accounting of his righteouſnes, aſwell in [e] nature as [f] actiõ, to be ours, wherby wee are [g] approued of God

a 1 Cor. 6.11
1 Iohn. 5.6

b 2 Cor. 5.21
Rom. 4. 3,5,6, 7,8.
c Coloſ. 2.13
1 Iohn. 7.9
Reuel. 1.5
d Math. 8.17
Rom. 4.25

e Rom. 8.2,3,4
f Rom. 5.19
g Iuſtification. Rom. 4.5. & 8.34

to

to be righteous, by [h] his reſurrection, and [i] conſequentlie made partakers of his bleſſednes: Both in part, and in the fulnes of it. That in part, is [k] during this life; and ſtandeth firſte in [l] reconciliation vnto God, wherby now [m] all things, not the [n] calamities onely and troubles of this life, and alſo [o] death it ſelfe, but euen our verie [p] ſinnes turne vnto our good, and in the [q] aſſurance whereof wee haue [r] peace of conſcience, [s] ioy in the holie Ghoſt, [t] entrance with bouldnes into his preſence, & [v] hope of eternall life: then in a ſpirituall [x] glorie and [y] wiſedome: laſtlie in our former [z] ſoueraigntie ouer the creatures, whereof commeth [a] free libertie of [b] vſing all things [c] which God hath not reſtrained, and

h Rom. 4. 25
i Gal. 3.8 Rom.5.18
k Ioh.3.36 & 5.24 1 Iohn.5.12
l 2 Cor.5.18 Ephe.2.16
m Rom.8.28 1 Cor.3.21,22
n Pſal.89.33,34 Heb.12.10 2 Cor.12.7
o 1 Cor.3.22 1 Cor.15.54,55 Heb.2.14,15
p Luc.22.32 Pſa.51.14,15
q Rom.5.5
r Rom.5.1.&14.17
s Rom.5.3.&14.17
t Eph.2.18.&3.12
v Rom.5.2,5
x Eccleſia.8.1 2 Cor.3.18
y 1 Cor.2.15
z Pſal.8.5,6,7,8,9 Heb.2.6,7,8
a Chriſtian libertie in thinges indifferent.
b 1 Cor.9.1 Rom.14.14. 1 Tim.4.2,3,4
c 1 Cor.9.19.21

d Gen.3.15
e Heb.1.14
Pſal.34.7
f viz. The perfect loue of God and perſonall coniunction with him. Reue.21.3.& 22.4. Glorie, Math.13.43.Phil.3.21 1 Cor.15.42,43. Power, 1 Cor.15.43. Dominion, both a kingdom, Math.25.34. Reu.5.10.(whereof the iudging of all the reprobate Angels, 1 Cor.6.3 & men, Math.19.28. is parcell) and the inheriting of all things, 1 Pet.1.4.Reu.21.7
g Iohn.14.23 Luc.23.43
h Math.20.23
i 1 Cor.3.8 Phil.4.17.
k Heb.12.23 Eccle.12.9. Luc.16.22
l Dan.12. Iohn.5.28,29
m 1 Cor.15.42,43,44. Phil.3.21 Colo.3.4
n 1 Cor.15.20 1 Theſ.4.14
o Math.25.34
p Rom.8.21 2 Pet.3.13

d deliuerance from the bondage of Sathan. This alſo (as a new acceſſe) added therevnto, that the holie Angells themſelues are e made miniſters for our good. The f fulnes of bleſſednes is that which wee ſhall haue after this life in g heauen; taken vp thither by the vertue of his aſcention, and is h more or leſſe according i to the diuerſe meaſure of our faith, here: to the k ſoule preſently, in a leſſe meaſure of fulnes till the latter day: and afterwards in a greater meaſure l both to ſoule and bodie raiſed vp m glorious at the latter day n by the vertue of his reſurrection. And this is termed Saluation, o whereof in that day wee ſhall receiue our ſentence.

The p creatures alſo for our ſakes ſhall then be renewed in-

to

to a glorious eſtate not ſubiect to corruption.

q Certaine men vpon our Sauiour Chriſtes reſurrection roſe againe, and are alreadie with him in heauen. So r are Enoch, and s Elias both aliue aſſumed thither.

q Math. 27. 52, 53

r Gen. 5. 24 Heb. 11. 4

s 2 King. 2. 9 Luc. 9. 8.

Chapt. 14. Of Renewed righteouſnes.

THis is imputed righteouſnes: a Renewed is that which is b in our ſelues c againe: d mingled with ſinne all our life, but e pleaſing vnto God through his forgiuenes of the ſinne, and f afterwardes made

a The worke of the Spirite making vs ſo righteous, is called Sanctification, 1 Cor. 6 11

b Ierem. 31. 33 Ezec. 36. 26, 27 1 Theſſ. 5. 23

c Therfore it is called a renewing, Rom. 12. 2 Coloſ. 3. 10 Tit. 3. 5

Ephe. 4. 23, 24. And a new creation, 2 Cor. 5. 17. Ephe. 4. 24. Gal. 6. 15. Making a totall change of the whole man in minde, Rom. 12. 2. Spirit, Ezech. 36. 26. Hart, Deu. 10. 16. Conſcience, Heb 9. 14. Deſire, Gal. 5. 16, 17. Will, Phil. 2. 13. Affections, Gal. 5. 24. The bodie it ſelfe, Coloſſ. 2. 11. Rom. 6. 12. All our members, Rom. 6. 13. Actions, Eſay. 1 16, 17. And wayes, Ierem. 7. 3. d Rom. 7. 15, 23. e Rom. 12. 1. Malach. 3. 3. 1 Pet. 2. 5. f Cantic. 4. 7, 8. Ephe. 5. 27.

per-

perfect: hereof there be [g] two partes, to bee dead vnto ſinne and liuing vnto righteouſnes.

Dead vnto ſinne, is [h] when ſin beareth no more the rule in vs: wrought [i] by the power of his death.

Liuing vnto righteouſnes is [k] when righteouſnes beareth the rule in vs, wrought [l] by the power of his reſurrection.

g 1 Pet 2.24. & 4.6 Rom.6.11. The worke of the Spirit in the firſte of theſe, is called, Mortification: in the other, Vinification, or, Quickning.

h Rom.6.6,7,12, 13,14.

i Rom.6.3,6 Heb.9.14

k Rom.6.18.

l Rom.6.4,5. 2 Pet.1.3.

FINIS.

A ſhort explication of the *Lords Prayer*, which (together with the tenne Commaundmentes) conteyneth a briefe of all the mayne heades of the whole ſubſtance of Diuinitie, in a *moſt exact methode, as the table following will ſhewe.*

THE LORDES Prayer, deliuered by our Sauiour Chriſt as a paterne to frame all our Prayers by, conteyneth a moſt abſolute and perfect direction, aſwell for the circumſtances to be obſerued in praying, as for the matter it ſelf of our prayer.

The circumſtances are theſe:

1 To God only through Chriſt: For neither [a] haue wee any other Father in Heauen but him alone,

[a] Matth. 23. 9.

neither is hee our *Father* but in Christ.

2 Præparation: taught by vsing of a præface.

3 Faith, particularly applying to our selues the loue of GOD in Christ. *Our Father.*

4 Confidence, as a childe goeth bouldly to his *Father.*

5 Reuerence of his Maiestie, *Who is in Heauen.*

6 Zeale & earnestnes in prayer: that all our affections be taken vp, and wholy bent vpon it. Which the shortnesse of the prayer teacheth, and the concluding of it with this worde, *Amen.*

7 A greater feruency of Spirite

in

in praying for the things that concerne Gods glory, then for those that concerne our own good, yea though it bee the ſaluation of our ſoules. As appeareth by the order of the petitions, and in that thoſe firſt three are without any coupling bonde at all, which the latter three haue. Againe of the things which concerne our owne good, greater zeale and feruency to bee ſhewed for heauēly things which the three latter Petitions doe aſke by name, then for earthly thinges that are ſought but as additaments and appendancies to the other.

8 A fellow-feeling and loue one vnto an other, *Our Father, our bread, our treſpaſſes, lead vs not, deliuer vs, &c.*

9 An aſſurance of obteyning the thinges wee pray for. Earthlie thinges with condition, ſo farre as

God hath appointed them for our good. All other absolutely without condition. Which assurance is noted in the word, *Amen*, signifying that not only so we desire it may be, but that so vndoubtedly it is and shalbe. Wherevnto we are induced, both by consideration of the loue of God, our *Father*, & of his power, which is in *Heauen*.

Lastly, continuance in prayer, *giue vs this day*, Euery day renewing our supplications.

So much of the circumstances. The matter is partly in petition, & partly in thankesgiuing, The petitions are six in number. All in that course and order as the doctrine before was handled. Whereof the first three are of those thinges that belong to Gods glorie without any respect of our owne good, As the particle, *thy*, in euery one doth shew.

ſhew. And this one thing, wherin the ſoundeſt Diuines agree, being well obſerued, bringeth a great light for the diſtinguiſhing of all the ſix Petitions according to their proper boundes and limits, in ſuch ſort as hereafter followeth.

The firſt Petition, *Hallowed be thy Name.* O thou the bleſſed & great Iehoua, Father, Sonne, and holy Spirit, three perſons and one only true and euerliuing God, whoſe [a] Name is Wonderfull, and who alone art glorious and excellent: thy mercy great vnto the heauens: thy trueth vnto the cloudes: thy righteouſnes as the mighty hilles: thy iudgements like the bottomles deepe: exalt thy ſelf, ô God, aboue the heauens, thy glory ouer all the earth. And make it knowen vnto thy Creatures, that thou the Creatour (bleſſed for euer, Amen) art a nature ſpirituall and diuine, of thy

I. PETITI. GOD. his Eſſence. Perſons. Perfections.

[a] Eſay. 9. 5.

ſelfe, and in thy ſelfe, and by thy ſelfe ſubſiſting. Eternall, immeaſurable, incomprehenſible, infinite in Power, Wiſedome, Holines, Trueth, Mercy, Iuſtice, and whatſoeuer good is: yea goodnes and perfection it ſelf. So that boeth whatſoeur thou doeſt, is abſolutelie good and holy, and all good & perfect guiftes are thine, there being no iote nor reſemblance of good in any creature but that onlie which they haue fró thee, who art the Father of lights.

The cauſes of his owne perfection, and of all good and perfect things in other.

And this reſpecteth the firſt part of Theologie, which is of the nature, perſons, and properties of the Godhead.

2. PETIT. *The KINGDOME of God in his Eternal Decree.*

The ſecond Petition, *Thy Kingdome come.* Aduance the throne & ſcepter of thy kingdom in the gouernment of the world according to all thy counſels and purpoſes decreed from eternitie. Whether

of

of ſauing the elect or deſtroying of the reprobate, or of the buſines & affayres perteining to this life, and thy generall prouidence ouer all thinges; that thy handes haue faſhioned and made. Together with the meanes which thou haſt ſanctified therevnto. That the reprobate may either not heare at all, or hearing not beleeue, nor bee conuerted, but hardened in their ſins; and thy Goſpell with the Miniſterie and Preaching thereof, the Sacraments, Cenſures & diſcipline of the Church, and all other good thinges thou haſt ordeined, may (through their owne fault) turne vnto their ruine, & be a ſauour of death vnto death vnto them, as cõtrariewiſe to the elect a ſauour of life vnto life. And that thou wouldeſt ſo diſpoſe of thinges by thy hidden & ſecret prouidence, that all perſons and creatures (although

Election.

Reprobation.
Creation.
Gouernement

The abſolute will of God, diſpoſing the meanes according to his owne good pleaſure.

The generalitie of his decrees & works, ſtretching vnto all creatures and actions.

they, many of them, sinnefully and wretchedlie, moued with other causes & endes then in obedience vnto thee, yet in regard of thy worke most holily and iustly) may concurre to doe whatsoeuer thy hand and thy counsell hath fore-determined to be done: Neither let any power or pollicy of Sathan or man, or any other creature, hinder the executiō of thy most glorious & magnificent, most wise and iust decrees. But let them all be as the mountaines of brasse, that cannot bee remooued but stand fast for euer.

The inuiolable Necessitie of the execution of his counsells.

And this respecteth the second braunch of Theologie, touching the kingdome of God, and the dispensation of his counsells.

3. PETIT. The HONOVR due to God. Performed by

The third petition, *Thy will bee done in earth as it is in heauen.* Haue thou alwayes in the worlde, euen here among men, as thou hast among

mong thy holy Angells and Spirits of the righteous that are deceased: a Church & chosen company, which may [a] refresh and delight thy Spirit, by yeelding with free and ready hartes, all chearfull obedience to thy knowen and revealed will. Whilest they be seen to preferre the loue they beare to thee, before the loue of themselues, their own pleasure, profit, or liues, or whatsoeuer els that is most dear vnto them.

Angells. Saincts in Heauen. The Church vpon earth.

[a] Zach. 6. 8.

And this (which is the thirde braunch of Theologie) riseth by a necessarie consequence from the former two. For he that is in himself and in his workes so glorious, is worthy and alone worthie to be honored and serued of vs.

The three latter Petitions are of those thinges that concerne our owne and our neighbours good, whereof the first (being the fourth peti-

petitiō in number) is for the fountayne of all good, that excellent
b Iohn.4.10. b guift of Christ himself, & all the meanes and graces, faith especially, wherby he may be ours and we come to be his; the fift and sixt are for the two streames of righteousnes that flowe from it and spring vnto euerlasting life. So that in these last Petitions, the whole substance of the Gospel is conteyned. For touching the other righteousnes which is our owne or by the Lawe, the same beeing impossible thorough our own corruption to bee had, our Sauiour teacheth vs not to pray for it. But contrariwise in teaching regeneration & righteousnes thorough him, hee doth flatly exclude all righteousnes frō our selues, or by our own creatiō. And in willing vs to pray to be deliuered from euill, he sheweth the right vse of the Law, wherby euill

Is discouered, to be the rule of our obedience.

The fourth Petition, *Giue vs this day that bread of ours*, that [bread] aboue substance, or better then all wealth & riches: Which consume and perishe, whereas this endureth to euerlasting life. Beeing the [a] bread of God that cometh downe from heauen, and geueth life vnto the worlde. Euen Christ himself, the spirituall Manna: promised in Paradise: figured in the Wildernesse: foretspoken by the Prophets: shadowed in the Lawe: manifested in the Gospell. Thy onely sonne, of thine own eternall

4. PETIT. Regeneration.

Christ, God and Man.

a So doe many of the Fathers expound this petition. To whom I assent for these causes.

1. I holde this prayer to bee a compendiarie summe of all the holy doctrine concerning God and our saluation in Christ. Wherein it can not be thought that he himselfe and our incorporating into him (the roote and base of all the good thinges we haue from him) should bee omitted. Being that which he so presseth vs to seeke, Iohn. 6. Which Chapter may serue for a commentary vpon this place.

2. The methode & order of the petitions were not so naturall; to aske earthly benefits before heauenly blessings.

3. The analogie and correspondence of these latter petitions with the former three. For as they beginning with the great & glorious name

nature,

nature and essence. Conceyued and born of a virgin by the wonderfull worke of thy holy Spirite: Sanctified from the wombe, to be the mightie and powerfull instrument in and by whose flesh or humane nature, the Godhead, vnto the which he is personally vnited, quickeneth all those that by faith are ingraffed in him: Replenished with all righteousnes and fulnes of the Spirite aboue measure: And therefore in him selfe most happie & blessed, but for vs and our sakes accursed, in that he bare thy whole wrath due to our sinnes, and became subiect to death, the most

Sanctification of his humane nature.

Righteousnes.

Blessednes.

Sufferings.

of God, fall afterwards to his adioyntes of kingdome and honour: so these beginne with Christ and regeneration through him, the fruites whereof are Iustification and Sanctification which followe in their place. As the Apostle, agreeably hereunto reduceth all the benefits we haue by Christ to those three heades, and that in the same order, 1. Iohn. 5. 8. *There be three which beare record in earth. The Spirite*, wherein we are regenerate: *Water*, wherby we are washed and cleansed from our sinne: And *Blood*, purging and abolishing both the roote and the fruites of it. Which is attributed to the blood of Christ, Heb. 9.14. 1. Iohn. 1.7,9. And that it is so to bee taken in this place, not for expiation, I gather by that the Apostle saith vers. 6. *This is hee that came by water and blood, not by water only, but by water and blood.*

igno-

ignominious death of the crosse it selfe. Vnder which notwithstanding he did not lye, for that it was impossible for him to bee holden of it. But losing the panges & sorrowes of death, he rose againe and ascended into heauen. Where he sitteth at the right hande of thy most excellent Maiestie to make continuall intercession for those that are his; and hath obteyned a Name aboue all names, a crowne of glory and a kingdome whereof there shall not be any end. Gouerning all things in Heauen & vpon the earth: vanquishing and subduing the prowde enemies, and re-

Resurrection.

Ascention.

Intercession.

Kingdome.

That is to say, not our Iustifier onely which all men doe willingly embrace: but to sanctifie vs also, which men will not so easily bee brought to yeeld vnto.

4. Seeing it is plaine that in asking pardon of our sinnes and righteousnes in Christ (which we do in the fifth petition) consequently we aske all the blessednes belonging to it. One part whereof is this, to haue all outward things as addiaments and appendancies cast vnto vs; so farre as God hath appointed thē for our good, as our Sauiour Christes both speech and promise is, Mat. 6. 33. and further then that we haue no warrant to desire them: it seemeth not so likely that either our Sauiour Christ would rent these thinges asunder and transplant one from another, or in so short a summe admit of repetition, which must

bells

bells to his kingdome, and leading captiuitie captiue: Gathering out of the wicked world a holy nation: a peculier people (in respect of their outwarde calling) to the prayse of his glorious name: Opening their eyes to beholde the vnsearcheable riches of himselfe, in whom are hidden all the treasures of wisedome and vnderstanding: filling their hearts with the manifolde graces and blessings of his Spirit: Seperating & chosing out from among them, Pastors, Teachers, and other Officers, for the well ordering and guyding of his house, which is the Church of the

Calling.

Knowledge.

Faculties.

Ministeries.

seedes follow if being there included we aske them here by name. And this also may serue to proue that no defect or mayme can iustly be imputed to this absolute forme of prayer, though outward things come not within compasse of the fourth petition.

y. The doubling of the article τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον sheweth it to be meant of no cómon bread, but a bread of some rare and singuler qualitie. The like doubling of the article for emphasis sake you may see Math. 3. 17. Luke. 15. 22, 23. and in diuerse other places. Lastly the worde ἐπιούσιον which maketh all the doubt, being neuer read but in this prayer onely, and therefore of an vncerteyne signification, I deriue from οὐσία with the best Interpreters, as I make no

liuing

liuing God. And not onely reaching forth to many of them from aboue, a comfortable taste of the sweetnes and excellencie that is in him: but vpon such and so many as God the Father (through him) hath from euerlasting purposed vnto glorie, powring downe that most excellent and precious gifte of faith, proper to the elect, whereby he giueth himself to bee theirs, and taketh them to be his, knitteth and vniteth them as members to that misticall body whereof himself is the head, maketh them in a spirituall and vnspeakable sorte, bone of his bones, flesh of his flesh,

Light of the Spirite.

Faith.

doubt it must of necessitie be: But not in that sence which I see them to doe. Who expound it *competent or sufficient for our nature*, that is for our sustenance and nourishment. Of which signification of the worde βίος you shall hardly finde any example, as *H. Stephen* in his greeke Thesaurus noteth. But in that sence which the Scripture vseth it Luc. 15. 12, 13. (and neuer otherwise) as it signifieth wealth and substance, from whence I take to bee derived two wordes of neere affinitie ἐπιούσιος here, and περιούσιος Tit. 2. 14. One noting that which as the remayn and ouerplus of our substance we lay vp in store and keepe for a Iewell, the other that which excelleth all wealth and substance. Which (among many other) is one signification of the

and

and one togither with him. And ſo becometh vnto them that heauenlie and ſupernaturall breade, wherby their ſoules are fed vnto euerlaſting life.

Good Lord, [a] *this day, and* [b] *euery day* giue this our bread vnto vs. That wee may ſo come vnto him, as wee may neuer hunger: ſo beleeue in him, as wee may neuer thirſt: ſo be regenerate and borne againe, by the incorruptible ſeede of the worde of God which liueth and abideth for euer, that it may neuer dye within vs: but confirmed ſtill in our moſt holy faith, by the preaching of thy Goſpel, parti-

a Math. 6. 11.
b Luc. 11. 3.

Infancie of a regenerate eſtate.

Preaching.

Perſeuerance.

præpoſition ἐπὶ Rom. 9. 5. Ephe. 4. 6. And ſo doth ἐπιούσιον aptly anſwer to the Hæbrue *Hal col hon* Pſalm. 119. 14. *I reioyce in the way of thy teſtimonies, as aboue all ſubſtance.* And it ſeemeth vnto mee that our Sauiour Chriſt doth herein allude to that ſaying of Salomon Cantic. 8. 11. *If a man would giue all the ſubſtance of his houſe for this loue* (of Ieſus Chriſt, to whom I am euen now aſcending out of the wildernes of this world to ioyne and vnite my ſelfe by faith) *he ſhould vtterly be deſpiſed.* Yet the other interpretation which the moſt learned & beſt diuines of our time do follow, carreth a ſound & a Godly ſence, againſt which no exception can be taken. And therefore in ſuch caſes men are not to ſtriue.

cipation

cipatiō of thy Sacraments, Prayer, and other holy meanes, wee may grow vp throughlie in him, which is our head, till we come to the full age of men growen in Christ. Grouth. Mans estate.

The fifth Petition; *And forgiue vs our trespasses, as wee forgiue them that trespasse against vs*, is for the first kinde of righteousnes which wee haue from Christ. That is to say, imputed righteousnes, forgiuenes of sinnes, which is but one parte being put for the whole. 5. PETIT. Iustification.

Pardon and forgiue vs all our sinnes through the death and sufferinges of thy Sonne, and so remoue both the guylt and punishment away from vs. Clothe vs with his all sufficient and most absolute and perfect righteousnes, that so being iustified by his obedience, we may haue our part of all that blessednes, which is able to Forgiuenes of sinnes, both the guylt and punishment. Imputation of righteousnes. Blessednes.

fall into this life: where the testi-
monie and assurance of thy loue,
and the hauing and enioying (in
and from thy loue) of all the good
things of this present life, both for
necessitie and Christian delight,
maintenace, health, credit, friends,
comfort of Wife, Children, Ser-
uauntes: a blessing vpon our la-
bours: the fruite of Magistracy &
of Gouernement & good order in
the worlde, together with the san-
ctifying of all things, euen our ve-
rie troubles and crosses of this life
vnto our good, so as thou in thy
mercie hast appointed for vs:
Peace of conscience, and ioye in
the holy Ghost, doe excell: and by
these degrees, as it were by so ma-
nie steppes and staires, make vs to
clime vp to that perfect and eter-
nall happines which is reserued
for thy Saintes in heauen. The

Reconciliation to God.

All outwarde good things, pleadges of Gods loue.

Yea our very troubles.

Peace of conscience.

Ioy in the H. Ghost, &c.

Saluation.

The laſt petition, *And lead vs not into tentation, but deliuer vs from euill,* is for the other kinde of righteouſnes which we haue frō Chriſt, that is to ſay, renewed righteouſnes. 6. PETIT. Sanctification.

Being now engraffed into the noble ſtock of the body of thy ſonne, and iuſtified through him, ſanctifie vs alſo by his Spirit dwelling in vs: mortifying & ſubduing ſinne that it beare not the ſway in our mortall bodies, that neither the Deuill, the World, nor the fleſh, or our owne corruption prevayle againſt vs, to make vs to fulfill the luſtes thereof: but goe forward with the worke of our new birth, quickning and renewing vs in our memorie, iudgement, will, affections, and in all the partes and powers of our ſoule and bodie, from dead workes to ſerue thee the true and the liuing God. Hale and pull vs (as a beaſt that ſticketh in the mire) out of the clawes Mortification. Quickening.

of sinne & Sathan, that euen now in this life whilest here wee struggle with them, we may attayne to that measure of perfection which may be pleasing and receptable in thy Sonne: and that after this life ended, and all our enemies subdued vnder vs, we may be taken vp without spott or wrinkle, to bee presented as a pure Virgin vnto Christ, in the day of our spirituall mariage.

Imperfect in this life, but pleasing thorough Christ.

Perfited in heauen.

Thus farre of the Petitions: The thanksgiuing is in these words, *For thine is the kingdome, the power and glorie for euer & euer*. That is to say, All absolute & perfect blessednes: Both for thy right and soueraignte of commanding all things, being all thy Creatures and the work of thy handes: and for the power of effecting whatsoeuer thou wilt and doest commaund: And lastlie, in regard of the infinite graces

and

and perfections that ſhine ſo glo-
rioufly in thy perſon, and which
thou doeſt ſo graciouſlie extend to
vs: being thy ſelf eternall, and ther-
fore exerciſing an eternall power &
dominion in the worlde, and both
creating an eternall people to thy Pſal. 102.
ſelfe, to the prayſe of thy glorious 25. 29.
grace, as alſo eternally cõfounding
thoſe whom thou haſt appoin-
ted to deſtruction, to the
prayſe of thy glorious
Iuſtice.

FINIS.

Faultes escaped.

Pag. 6. Lin. 33. after *by*, adde *the*.
Pag. 8. Lin 12. gentlemen, make *gentleman*.
Pag. 9. Lin. 16. set in the margent, 1. Sam. 10.
Lin. 20 after ashamed, adde *verely*.
Lin. 24. these, make those.

Faultes in the quotations of the Scripture and other matters in the margent only.

Pag. 14. Lin. 13. 2. Chron. 28. 9. read 1. Chro.
Pag. 29. Lin. 11. summe, make sinne.
Pag. 40. Lin. 15. John 3. 35. make Iohn 5. 35.
Lin. 31. as before letter, b. make, as before let. E.